

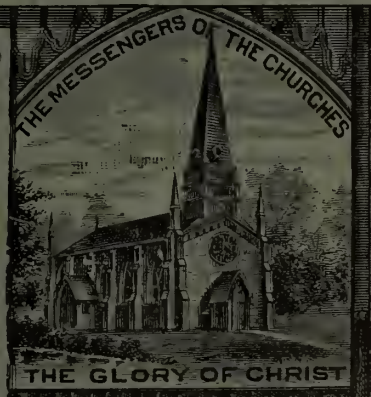


MAY, 1895.

# HERALD OF MISSION NEWS

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No. 5.

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# Herald of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
REFORMED PRESBYTERIAN CHURCH, U. S. A.

May,

1895.

## OUR VIEWS OF MISSION WORK.

### THE FOREIGN MISSIONARY CALL.\*

*Rev. Henry H. Jessup, D. D., Beirut,  
Syria.*

Who among Christian students ought *not* to go? As the result of an experience of nearly forty years at the front I can mention twelve classes of men who will be justified in remaining at home:

I. *Those in infirm health.* It is not wise to send invalids so far away from home. The expense is so great and the risk so severe that none but those of "*mens sana in corpore sano*" should go abroad. No one should go who cannot pass the examination of a medical examiner of a reliable life insurance company.

II. *Those too old to learn a foreign language.* It is not often that one over thirty can master a difficult foreign language. Mr. Calhoun, of Syria, began to study the Arabic language at nearly forty and succeeded, but he had had previous experience with the modern Greek. Good linguists can learn a foreign language at thirty-five or even forty, but such cases are the rare exceptions. Some foreign tongues are easier than others, but as a rule it is better to send the young to grapple with Zulu clicks, Arabic gutturals and Chinese characters.

III. *No one should go who is unwilling to go anywhere.* There should be complete self-surrender. The wise and experienced officers of our Mission boards are always ready to consider the personal preferences of candidates for special fields. But the true spirit of a missionary is one of readiness to go "where duty calls or danger," making no conditions.

IV. *Those who believe that the missionary enterprise is doomed to failure.* Mr. Moody said at the recent meeting of the American Board in Madison: "Pessimists have no place in the Christian pulpit. We want hopeful men." And we can say with equal truth, pessimists have no place in the foreign missionary work. We want hopeful men in this glorious aggressive warfare. Our King and Captain is going forth "conquering and to conquer." It is a winning cause. Expect to succeed. Omnipotence is on your side. The Eternal Spirit of God is with you. Christ is "with you alway, even unto the end of the world." The dispensation of the Holy Spirit is *not* a failure, and was not intended to be a failure. You go to lead men to Christ, to organize churches, to train a Christian ministry, to lay foundations for a glorious spiritual building to the praise and honor of Christ. If you expect only disaster, retrogression and final collapse, and can only

\*This article is taken from the *Student Volunteer*, for February, 1895.



look on the dark side, do not go abroad to cast the gloom of your pessimism over your fellow laborers and finally sink in despair. You can do little at home with such a spirit. You can do still less abroad.

V. *Impatient men.* It is a long, hard work and needs patience. You must prepare the soil, sow the good seed, water it with your tears, and then *wait* for the harvest. The Baptist Board of Missions got tired of waiting for the seed to germinate in the Telugu soil of India, and were ready to give up the work and withdraw. But a few patient, faithful workers refused to withdraw, and soon after, 10,000 were baptized in one year! Be willing to sow and let others reap. How many missionaries have lived and toiled and died without the sight of fruit! But others entered into their labors and gathered the harvest. An impatient man is easily discouraged. The Lord's patience is great. If He can wait for the harvest, His servants can.

VI. *Men without common sense.* This is a virtue the want of which nothing else will supply. Brilliant talent, great linguistic gifts, impetuous zeal, all, alas, will fail without mental balance. A man without level-headed common sense will do more mischief in a day than a whole Mission can undo in a year. A person calling himself a missionary went from England to India. After some months he wrote to his home committee, "I should get on very well if it were not for these wretched natives who come crowding in upon me, but now I have got a bull-dog and hope to keep them away!" Religious enthusiasm has led some to go abroad, despising the means God has given us for preserving life and health, and they have sacrificed their own

lives and the lives of others, and given occasion to the enemies of God to blaspheme. Some of them have become a charge on other missionaries. What would St. Luke, the beloved physician, have said to the modern school of enthusiasts who denounce doctors and medicines as of the evil one? Common sense in every-day life is a *sine qua non* in the Foreign Mission work.

VII. *Intractable men.* Such men cannot yield to a majority vote. They are not needed abroad. The work needs tractable, courteous men, willing to take advice, and to *work with others*. One self-opinionated, arbitrary, willful man will bring disaster upon a Mission. Missions are self-governing bodies, and the majority must decide every question. Intractable men make trouble enough at home, yet in a Christian land they soon find their level, under the tide of public opinion. But in a little organized self-governing body in a distant corner of the earth, such men work great mischief.

Dr. Anderson, of the American Board, told me in 1827, that a young man once came to the Mission house in Boston as a candidate for the Foreign Mission field. Dr. Anderson invited him to spend the night with him in Roxbury, and as they were walking together, the young man suddenly said, "I prefer to walk on the right side." Dr. Anderson said to him, "May I ask why you walk on the right side? Are you deaf in one ear?" "No," said the young man, "but I prefer to walk on the right side and *I always will* walk on the right side." That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons, would be likely to make mischief, and

his right side would be pretty sure to be the wrong side.

VIII. *Superficially prepared men.* No one can predict what duties may devolve on a foreign missionary; Bible translation, organization of churches, the moulding of a new native Christian social fabric, dealing with subtle philosophies, preparing a Christian literature, founding institutions of learning and perhaps a whole educational system, guiding the ignorant, and oftentimes dealing with kings and rulers.

Surely such a man should be well trained. If a physician, he should be thoroughly equipped, and not be satisfied with any short, hasty course of preparation. He should be able not only to secure the diploma of a medical college, but to pass the test of examination by the New York or Massachusetts State Board of Examiners. The most complete, all-round theological or medical training is the best preparation for the foreign missionary work. To this should be added experience in personal Christian work in the cities or the country.

IX. *Men of unsettled religious views.* The Foreign Mission work needs men who believe something, who are anchored to the Rock, who believe in the Bible, and in Christ as the only Saviour—not men who regard the Bible as *one* of the sacred books, and Christ as *one* of the Saviours. The world wants something *positive*. It is tired of feeding on ashes and wind. If you do not know what you believe, stay at home until you do. Preach the old, old story without modification or dilution. The Gospel is what the nations need. Redemption through the blood of Christ is the only revealed way of salvation. There is not wisdom enough on earth or among

the angels of heaven, to devise a better plan of salvation than that given us in the Gospel of Jesus Christ.

X. *Men who are afraid of torrid climates and hard languages.* There is nothing in these to alarm a Christian soldier. When Stanley advertised for men to go to Equatorial Africa, *twelve hundred* men offered to go; fearing neither serpents, savages, cannibals, malaria, starvation, nor death itself. The British Government has thousands of candidates applying for posts in the East India service, though it involves exposure to that trying climate, and an expatriation of at least twenty years. And shall we do less for Christ and our fellow-men?

As to languages, if the native babies in Asia and Africa can learn those hard guttural languages, you can. Grace and grit will triumph over the hardest language. You will make mistakes, mortifying shocking mistakes; but no matter, try again. You will need the humility of a little child and his good-natured perseverance in learning his mother tongue, but any young man or woman of good health, and habits of mental discipline, can master any Asiatic or African language, as others have already done.

XI. *Men who hesitate to condescend to the lowly, depraved and besotted.* The unevangelized nations are not all besotted and repulsive in their habits, but there are tribes of half-naked, filthy and imbruted children of nature, from whom a civilized man involuntarily shrinks. Yet they are men for whom Christ died. Can you go and live among such men and women? Do you say, I am not called to such a degradation, this is too great a sacrifice, too exacting a condescension? Think what Christ

has done for you. In the year 1854 the Rev. Dr. W. Goodell, of Constantinople, said in a charge to a young missionary just setting out for Western Africa, "When your whole nature revolts from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a demand you make every day, when you ask the pure and sinless Spirit of the Eternal God to come, not to sojourn but to *abide* in your vile, sinful heart!"

Think what Christ has done for you. You need a heart full of love to men for Christ's sake. If you love men, you will see their nobility and the beauty of God's image in them, in spite of the scars and deformities of sin. And if you love them they will see it and feel it, and will love you in return. Love them and you will win them, and they will love you, and then how easy to lead them to Christ!

XII. *Lastly, men who think of the missionary work as a temporary service, or a convenient way of serving themselves.* Some men have entered the foreign missionary work in order to study foreign languages and fit themselves for a position at home; or in order to travel in foreign parts; or to engage in mere scientific exploration, or commercial pursuits. Such men do not deserve the name of missionaries. The missionary work should be, if possible, a life-work. If you go abroad expect to spend your life among the people and to identify yourself with them. Let nothing turn you aside from your work. Missionaries are sometimes tempted to leave their work by the allurements of literature, diplomacy or commerce. Their familiarity with foreign languages, with the treasures of Oriental literature, and with

the mineral resources of distant lands, render them peculiarly liable to temptation from these sources of emolument. But none of these things should move them. If you go abroad, hold on to your work until the Lord Himself separates you from it.

If, then, the Christian student finds that he is of sound health; of proper age; willing to go where God shall call; hopeful; patient; with good common sense; tractable; thoroughly trained; of settled religious views; willing to go to the most trying climate and the most difficult language; ready to love the humblest and the most degraded; and to make his work a *life service*, it is evident that he is called of God to go. He needs no voice or sign from heaven. The call of lost men and the command of Him who came to seek and save the lost, alike urge him to go.

Let such a Christian ask himself these questions: Has the religion of Christ been a blessing to me? Is it adapted to all men? Does the unevangelized world need the Gospel now as it did when Christ gave His last command? Am I a debtor to myself alone? Do I owe a duty only to my own family or my own country? Is the voice of Christ still ringing with the command, "Go teach all nations?" Are the heathen still crying, "Come and help us?" If I am a Christian, should I not be like Christ? If I am a soldier, should I not obey marching orders? If I am a workman, should I not make the best use of my life? If I am a scholar, should I not make my education most effective? Where am I most needed to-day?

Can a fair-minded Christian young man or woman, then, fail to consider these questions honestly? It is not honest to shut



our eyes and ears and disclaim all responsibility. We shall thus only *postpone* the inevitable day of reckoning. Be honest to yourself, honest to your Saviour, honest to your perishing fellow-men!

It is wise to settle it while you are engaged in your course of study. If you can do it while in college or high school, so much the better. If you have sufficient reason to justify your remaining at home, it will always be a blessing to you that you considered the question of duty fairly, fully and faithfully. You will be more useful as a pastor at home, if you were *willing* to go, and found yourself detained at home by the constraints of the Divine Providence.

But do not think that such a question can be decided without a struggle. The thought of a life separation from home

and friends and country, from father and mother, brothers and sisters, will cost you many a pang. And the thought of what *they* will suffer will be more bitter than any anxiety about yourself. You may have had cherished ambitions, even in the thought of the Christian ministry at home. These must be set aside. Am I willing to give up all for Christ?

*Where* will you decide this question? There is but one place—on your knees before your Saviour, in prayer, in holy, rapt communion with Him. Let Him into the secret council chamber of your soul, set Him on the throne, ask His decision, His counsel, His help, His command. Then all will be right, and you need not fear to go ahead in the strength of God to this blessed and glorious service.

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—About the middle of March, the Lord's Supper was administered in Gunaimia. There were thirty-eight communicants. Two new members were received into the fellowship of the Church, both young men from Armenian families. The outlook in this part of the Syrian field is much more promising than it was last year.

SUADIA, SYRIA.—In a letter recently received from Miss Cunningham, she says: "We have many evidences that our labor is not in vain. The Sabbath services are much better attended than formerly. There are generally a good many strangers

present at the morning service. It was proposed at our prayer-meeting that the brethren should provide Psalm books and Bibles for the use of strangers, and they all very generously responded. 128 piasters were collected on the spot, and one of them volunteered to seat the strangers and give out the books. We are very glad to see them willing to contribute in this way. The schools are much larger than they have ever been. The Moslem school that was opened by the Government did not prove a success, and almost all the boys have returned to us again."

Dr. W. M. Moore, in a recent letter to Mr. Walter T. Miller, speaks of the hard times. "Silk is only one-half the price it was

last year, and many depend on it for their living. To-day (March 22) is a day of prayer in the Greek Church for the silk worms. The people take the boxes of eggs to the church, and for a small sum of money the priests pray over them and bless them." He also refers to the feeling of uneasiness that prevails everywhere, especially among the Armenians. While there has been no bloodshed in Suadia, there has been more robbery than usual, some girls having been stolen from that section of the country and sold to Moslems in Aleppo. "We hope," he writes, "there will soon be a change, and it seems to us that any change would be better for these people than the present state of things. But we must labor on and wait God's time."

**MERSINE, ASIA MINOR.**—At the request of Miss Martha Cannon, of Morning Sun, Iowa, we gladly publish the following extract from a letter she recently received from Mrs. Metheny, of Tarsus Mission:

We have had no disturbance lately. The Chief of Police, some three weeks ago, when some Moslem women went to call at Bedros' (he lives in a room in our house), came dressed in citizen's clothes, and asked Bedros and Hanini their names and the women theirs. One of the Moslem women threatened to slap him. It so happened that her husband is a policeman of the French Consulate. She went home and complained to the Consul, and he went immediately to the Governor of the city and called him to account. The Chief of Police lost his office. A week ago last Sabbath there was a still more interesting occurrence. Quite a number of Circassians, who have very little work, live in a room of which Doctor pays the rent. They,

and others beside, have a good supper of soup or something warm in the chapel every day at his expense. One of them told Doctor yesterday that he had only earned ten cents in the last fifteen days, and that he and others would starve if it were not for this food. One of them, a young chief, who is educated, had a place in the R. R., but a long illness from typhoid fever last year (in our house) lost him that. This winter, after a long search for work, he got a place in the Custom House. His brother, a bright young fellow, makes the soup in our big copper kettle in our yard. We call him "Master of the Horse," as he takes care of Miss Sterrett's, ours and the Mission's—in spite of the fact Circassians are notorious horse thieves—and never since we had them were they so taken care of, and kept so sleek and shining. I told you before how the Government forbade these Circassians to work for the Doctor, and how little they regarded it. Well, on that Sabbath the Government arrested a lot of them and clapped them in jail. They got word to the young chief, who came up to the Governor in a towering rage. "What are those men in jail for?" "Because they went to prayers to the Americans." "Well, what if they did? Is there any law against it?" "Why, they will all become Christians." "And if they do! Is there any law to prevent that? We'll all be Christians if we want to. You can't take us by force and make us pray in the mosque. We will go where we please. If we want to go to American prayers we will go. They don't *make* us go in. If we want to go in we can go; if we want to stay out we can stay. We are not Turks, we are not Fellahs; we are Circassians." He went on



with some very strong Arabic oaths. "If you don't release them I will go *now* and send a telegram to Constantinople, and report you." He stalked off to carry out his threat, when the Governor sent an officer after him to say, "It's all right; they shall be set free." The commander of the troops joined his voice to that of the other and said, "No one gives these men work but the Doctor; no one feeds them but him. You have no right to shut them up. Will you feed them?" The whole thing was over in an hour. We did not know of it till Monday, for Murad was here at his milking at the usual time. As a matter of fact, he was the only Circassian who had been at preaching at all that day, and he did not understand the preaching for he does not know Arabic. But the young man did not see fit to plead extenuating circumstances; he took the broad ground that it was their *right* to attend prayers where they chose. They have gained their point, too, and they have worked here whenever there was anything for them to do.

CYPRUS.—The attention of our readers is called to the following letter from Rev. R. J. Dodds, of Mersine, who, on March 20th, went with his family to Cyprus, intending to remain there for a time. His original plan was to stay for a few days in Larnaca, and then, in company with our licentiate, visit other towns and the villages around them, preaching as they should have opportunity. "We are waiting on the Lord," he wrote, "for light and guidance. We are praying that an entrance may be given us among these people, and if not to us, at least to His Gospel."

But here is what he has to say ten days or so after reaching the island:

"Yesterday, Sabbath (March 31), we held service in the forenoon, although there were but ourselves. We set the church wide open in the hope that some might enter. In case they did, it was agreed that Mallim Daoud was to speak in Greek. While I was speaking in English a number of hearers gathered outside. I do not know whether they understood, but probably some did.

"We enjoyed the service so much that in the afternoon we held another. While I spoke in English many gathered outside, and, while M. Daoud was speaking in Arabic, a man entered—the teacher of the Greek school. I had an earnest conversation with him after service, in which I urged him to use his influence for Christ in his responsible position. He thought it was useless to try to influence men to forsake their superstitions and live better lives, as he had in former years tried it to no purpose. I inquired if he was a conscientious student of the Bible. He said he had read it considerably, and liked to read it from time to time. I asked if he had read everything in the Bible, and he said he had not, but only passages here and there. I then asked him what he would think of a son whose father, in a distant land, having written him a letter would read it in that manner. He acknowledged that it was not the right way to treat our Heavenly Father's letter. He called again this evening.

"We observed Friday as a day of confession of sin, and prayer for divine direction in undertaking the work here.

"I called in the evening to see Mr. Watkins, who was very ill. I was not admitted, but I felt I had done no more than my duty in calling. During the night he

died. Saturday evening I attended his funeral. The Commissioner of Larnaca, Mr. Cobham, read the burial service.

"Our licentiate and I went on horseback to-day to a village less than two hours, at the rate we ride, from Larnaca. He had been there twice before. We were not only kindly but cordially received. The translation of the name of the village is Beautiful District. It is large and very poor. About two-thirds of its population are Mohammedans, the remainder Greek orthodox. The village is full of bees, and there is no lack of honey. The hives are peculiar, constructed of crockery, and generally inserted into the walls of the houses—why, I know not. Two or three sections of crockery, like pieces of stovepipe, but considerably larger in diameter, pass through the wall. The end inside the house is closed with a lid of white material like plaster paris, so also is the exterior end, except that it has a door about the size of a walnut, through which the bees enter to store away their honey.

We made friends with both classes of the population. The Mohammedans opened up their coffee house, which was closed, for our entertainment, and one of them provided dinner for us. M. Daoud had much profitable conversation with them in Turkish, which I was able to follow pretty well.

"We went then to call upon the Greek priest, a very simple but polite man. He could read and had a number of books, among them a New Testament and part of the Old Testament—the five books of Moses. He said he never attempted to preach, as he did not know what to tell the people. Daoud instructed him as to how he should begin and what subjects he

should discuss. I took rooms and arranged to go with my family to spend a week with them.

"The Lord gave us great joy and apparent success in our work to-day; and though I was not well, I would not exchange this day for many a one when I have had better health."

In a previous letter, not intended for publication, Mr. Dodds refers to the property of the late Mr. Watkins, which is situated across the street from our little chapel. A few months ago the owner wrote us offering to dispose of this convenient and valuable place for £500, or about \$2,500 in American currency, as he wished to leave the island. But Mr. Dodds tells us that the house, which is now vacant, and the garden, with all its improvements, windmill, pump and everything, can be had for £350, or \$1,750—a nominal price. And he adds: "I wish there was a missionary here to buy it."

Perhaps there is some one in the Covenanters Church who would like to purchase this property and present it to the Mission. The HERALD OF MISSION NEWS has still in trust for building purposes on the island, a few hundred dollars. Who is willing to give \$1,500? Now, don't all speak at once, as nothing so embarrasses us as to have to refuse large offers of money for missionary work. It is hoped that before many months have passed away, the formal appointment of another missionary, or the rearranging of the working force at present in the foreign field, will put an ordained minister in this important and promising station.

EGYPT.—The work of the American United Presbyterian Church began in Cairo

in November, 1854. By the blessing of God there are to-day members of the Evangelical Church all along the Nile Valley, at Kossair, on the Red Sea, and even in the military station at Wady Halfa.

Missionaries are now located at nine central points, viz.: Alexandria, Tanta, Mansoura, Zagazig, Benha and Cairo in the Delta, and Beni-Soueff, Assiout, and Luxor in the Nile Valley proper. But the number of stations now occupied, including those where missionaries are located, is 160.

There are 33 organized congregations, with a membership of adult communicants of over 4,100, and an average Sabbath morning attendance of 8,500. The Sabbath-schools have 6,100 pupils, and the Hareem workers teach the Gospel to nearly 3,000 women. The 121 day and boarding-schools, in which the Bible is taught in some form to nearly every pupil daily, had an attendance of over 7,600 pupils. Altogether there are reached by the Evangelistic, Sabbath-school, Hareem workers and educational, about 13,000 people.

This is beside what has been done along similar lines by the physician, and the 30 shopmen and colporteurs. It is God's Word that gives light, and it is light that breaks down the empire of darkness and builds up the kingdom of Christ. The book stores and colporteurs have distributed in the last year more than 14,000 copies of Scripture and 6,000 copies of religious books; nor have we estimated for the influence of the Arabic religious paper that is a weekly visitor in many a home throughout the land. Nor can we estimate the influence of the earnest Christian physician who has treated more than 13,500 patients, and told them of the Great Physician; and who has visited more than 600

homes, urging the need to be healed from all sin by this same Physician. But the Lord accepted these efforts, and crowned them with His blessing. More than 350 were added to the communion last year, on profession of their faith.

The earnestness of the people, who are generally poor, is proven by their contributions, which last year amounted to £2,606 for Church purposes alone. And the total amount paid by the Native Evangelical Church, and credited to five of the different forms of our Mission agencies, is £6,066.—*Star of the East.*

NEW HEBRIDES.—We clip the following items from *Quarterly Jottings*:

"The children," says Rev. Fred Paton, writing from Pangkuma, "are our great hope for the future. The older people cling to their heathenism, and yet they are afraid to do many things openly now which they gloried in doing in the old heathen days. Spite of occasional acts of cruelty, the work of Jesus and His love are surely obtaining a hold among us. There are many men more earnest. One by one they break caste, and I believe the hearts of the young boys are really being given to Jesus. At our Wednesday afternoon prayer-meeting we had ninety-one present. Attendances at services and schools have doubled. Our longing prayers for a spiritual awakening are, we trust, beginning to be answered. The Spirit of God has been moving with power. With the blessing comes the active opposition of the heathen.

"The dust from the Ambrim volcano did much damage. The sun was obscured for days, and no one could look up. As I write the table rattles and shakes with earthquakes!



"A lunatic, after one school meeting, became violent and 'ran a-muck.' He rushed for the missionary, who caught him, and with the aid of five teachers held him down. He was raving for two days, but recovered after that. *He was sent down insane from Queensland.* To have a madman loose adds to the danger of Mission life!"

The work of Rev. P. Milne on Nguna has been most successful. Mr. Milne has sent out several native couples to help the other missionaries. The natives have of their own accord started Sabbath money collections. In addition, their contribution annually of arrowroot is very large.

Rev. W. Gray leaves Tanna after twelve years' work. He has been a faithful worker in a hard field. The Rev. W. Watt has visited the northern islands, and returns to his work with renewed vigor.

A memorial window, commemorative of the late Mrs. Watt, wife of the missionary, is to be placed in the church at Tanna. A marble tablet is to be placed under the window, containing the following inscription: "In memory of Agnes Craig Paterson (wife of Rev. William Watt), for twenty-five years a missionary on Tanna, New Hebrides. Born in Scotland, September 27, 1846. Died at Port Resolution, Tanna, April 26, 1894. 'Many daughters have done well, but thou excellest them all.' (Prov. xxxi., 29)."

The new church on Aniwa has been built; and the people are showing much zeal in Divine things.

The Rev. H. A. Robertson has made a tour of the island of Erromanga. The natives are now all nominally Christian. Many bright teachers have been sent to other islands.

CHINA.—Everybody has been reading the story of the Japanese attacks on Wei-hai-wei. A work of a different sort has been for some time proceeding in this place—of more account in the final estimates of events than the encounters of navies and armies—a little work for Christ. The evangelist, Cheo-Jong-Kiai, became a teacher somewhat after the ancient fashion of making a man a dominie who was fit for nothing else. He had gambled away his business and his means, and accepted an appointment as a schoolmaster in Ning-hai. There a Christian Chinaman told him about Jesus. He wanted no foreign religion, he said. "But Jesus can save you from your sins." He thought a Saviour from sin might have something to offer him, and he took a New Testament home, and read it far into the night. It brought him to Christ, and since his conversion he has been trying to lead others to the Lord. He is now at Wei-hai-wei, keeping a food shop, and evangelizing; some soldiers have been his trophies there. May it be, as some are hopefully predicting, that a humbled China will be more open to receive the salvation of Jesus Christ.—*Monthly Messenger.*

AFRICA.—M. M. Jalla writes, in September, from Kazungula: "What joy and encouragement God has given us since my last letter! Since August 5th we have seen fresh believers declaring themselves openly for the Lord every Sabbath, and confessing their sins. All our young girls have taken the decisive step, and all our boys, except one; besides this, six of our workmen, then two women, and finally two men from the village have declared themselves, and the blessed influence of the Holy Spirit is felt everywhere. Our Monday evening meet-

ings, which were begun in April last with a few young people, are quite transformed. To-day thirty converts meet in the chapel, and, after some words of exhortation, we try to make them express their thoughts freely. We question them on difficult passages; we ask after their experience. How interesting it is to be present at the awakening of a soul, and to see it making progress from week to week! There is no doubt about the seriousness of the work, especially among the workmen, and among some of the girls and boys. Their zeal to bring in others surprises and delights us. All feel that they have taken a decisive step, and broken with sin, which had seized even the youngest of them, and they bless God for having made Himself known to them. They will have many trials and temptations to endure; may God grant that they may abide faithful!" A still later letter reports that the movement is spreading to the other Mission stations on the Zambesi, and that the chapel at Kazungula, which will hold 300 people, will soon be too small for the increasing congregations. —*Journal des Missions Evangeliques.*

#### AT HOME.

CINCINNATI HEBREW MISSION.—Mr. Meyer has returned from the seminary and has entered with zeal upon his work. The training of the seminary has been very helpful to him. On last evening we elected Miss Mary Patterson, of Old Bethel Congregation, as kindergarten teacher and missionary. She is recommended as well qualified for her work. May God use these servants of Christ in fulfillment of His promises to His ancient covenant people. We hope soon to be able to take further steps of progress. The Church has re-

sponded very liberally, and we trust this is the evidence of sincere prayers that are going up to the throne. Under the guidance of the Ladies' Missionary Society the kindergarten and family visitation among the Jews has been kept up.

J. C. SMITH.

SELMA, ALA.—Quickly have the weeks sped away and brought again the time for our monthly report. The enrollment has been considerably lessened this month by sickness, though some of these have returned, but also at this season many of the older ones must leave to work in the field. According to the business system here, the one who "advances" a farmer furnishes "rations" for only those actually at work; consequently a child in school would get no "feed," as board is designated in the parlance of this section. The hot spells to which this latitude is so subject have a depressing effect on both teacher and student, yet we pursue the even tenor of our way as best we can. Already we are looking forward to the end of the term, which is only six weeks distant, with pleasant anticipations of going home, and are busy with preparations for commencement. The several grades have exercises on different evenings. Three evenings will be occupied by the six grades. The Principal and Preceptress are spending some of their originality and ability in preparing some stage performances. Miss Dodds gives a good deal of time to music drill, and we all find ourselves taxed with extra work. All pupils are glad and anxious to take part in the performances. The honor of appearing before the public on this auspicious occasion pleases a child more than the receipt of a bright new ribbon. The

fond parents are much elated, too, and are too liable to judge the year's work by this one appearance. We do not forget the Mission side of our work, though, for with things of lighter vein we mingle Scripture recitations; thus, while teaching them to sing "Our Country" with zest, we also teach to seek a "better country, an heavenly." Among the many duties of a Mission teacher is the one of occasionally or frequently attending church socials or "mites," where you pay "two bits" for a lunch you don't need; but of course the object is commendable, so we cheerfully attend. We are now looking forward to communion, which will be observed on the first Sabbath of May, when we hope some of our pupils may unite with us in celebrating the love of a risen Redeemer, of whom to teach is our errand among them.

*Dictated.*

LONG BRANCH, KANSAS.—The L. M. S. of Long Branch Congregation reports as follows:

As we have not reported to our friends outside of our society since September, 1890, we will submit a brief summary of our work in that time.

We have held ten regular annual and several called meetings. Our roll numbers twenty. Our funds are raised by annual subscriptions, monthly dues and donations. We have had two lectures and sent two boxes of clothing, one to the foreign and one to Philadelphia Jewish Mission. Our efforts are more especially directed towards the support of a native teacher at Larnaca, Cyprus. Yet we have contributed our dues and donations to other Missions.

The treasurer's report will show the state of the finances of the society. As

we enter upon the New Year of our work with the help and encouragement of our active and earnest president, our new pastor's wife, may we all consecrate our activities anew, be more willing to serve earnestly and diligently the Master, realizing that reports and opportunities pass away, accountability does not.

JULIA LANDFEAR,  
*Secretary.*

#### FOREIGN MISSIONS.

To Cyprus Mission.....	\$408 77
Foreign Mission.....	29 95
Discretion Fund.....	30 00
Adana Building.....	13 65
Miss Edgar.....	23 25

#### HOME MISSIONS.

Indian .....	20 00
Southern .....	10 35
Domestic .....	21 50
Kansas City Church.....	10 00
Jewish Mission, Philadelphia.....	14 00

Total .....\$581 47

AGNES MARTIN,  
*Treasurer.*

ALMONTE, CANADA. — Six years ago, prompted by a call made upon the ladies of the Reformed Presbyterian Church for united effort on behalf of Missions, the ladies of the Almonte Congregation, Canada, held a meeting which resulted in the organization of a Ladies' Missionary Society of fifteen active members.

Since that time we have had a decrease of five, and now our members only number ten active and five honorary.

During the past year we have held twelve regular meetings, with an average attendance of seven. Though few in number,



yet we find that united efforts give unexpected results.

Treasurer's report from February, 1894, to February, 1895 :

RECEIPTS.

Balance from '93.....	\$ 6 42
Monthly fees.....	12 00
Contributing members.....	4 40
Donations.....	6 90
Total.....	\$29 72

DISBURSEMENTS.

Topeka Mission.....	5 00
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HERALD OF MISSION NEWS.....	\$ 0 50
Postage, letters.....	0 40
" papers.....	0 32
Suadea Mission.....	10 00
Cincinnati Mission.....	5 00
Foreign Mission.....	5 00
HERALD OF MISSION NEWS.....	0 50

Total.....\$26 72

Balance in treasury..... 3 00

MARY E. BOWES,

*Secretary.*

## MONOGRAPHS.

### "WE HAVE JUST BEEN CURSING YOUR WIFE."

Among the things that have filled our hearts with encouragement are the prayer-meetings among our brethren here. Just after our fall communion there was a suggestion made to me by our Bible reader that we meet in the houses of the different members for special prayer. After consultation it was agreed to meet each afternoon at four o'clock in some one's house for prayer. At the appointed hour, as many of the members and missionaries who felt so inclined or could do so assembled at the place of the first meeting. A goodly company of believers were present. The object of our meeting was stated, a Psalm was sung, a verse or two of Scripture was read, and then each one in turn engaged in a brief prayer, the company standing during the consecutive prayers.

That first meeting was a memorable gathering. There were some Turkish-speaking believers calling on us that after-

noon, and I invited them to go along. They went, and joined in our prayer for the outpouring of the Spirit. Prayers were offered in Arabic, in English and in Turkish. The next day the meeting was better attended by our native brothers and sisters. They had come to understand better that we were coming together to *pray*, not to hold the formal prayer-meeting such as the two which are held each week in the chapel. As this idea took hold of them, when they began to realize that each one who felt prompted to present his or her petition was accorded the privilege, each one present, men and women, offered prayer. We had a most blessed prayer hour together—at least the missionaries present thought so. But you may be sure that the Adversary had heard ominous sounds. The next day, before the prayer hour, two brethren met a third on the road and accosted No. 3 on this wise :

"We have just been cursing your wife."

"Indeed! And why, may I ask?"

"Does Paul not command the women to keep silent in the church? Why does your wife and others take it upon themselves to pray in the church before men?"

(Parenthesis: One of these censors had not attended any of our meetings, and was really quite a distress to us because of his careless life; the other one is characterized by long prayers, long speeches and prosi-ness, without spiritual vivacity. Curious, is it not?)

The dear sister so severely criticised is a most intelligent native woman, a mother of a flock of little folks of unusual brightness here—a woman whose face indicates a more prayerful soul than either of her critics. Each sister's prayer was precious in its brevity and point. Some male prayers were not.

The brother who had thus failed (?) to rule his wife well was scarcely able to reason the case, and for peace's sake told his wife that it would probably be as well not to offend (?) these brethren again.

The meeting that day was in the house of these offending parties. I was surprised that the woman of the house, whose earnest prayer was so helpful to some of us who heard it the day before, remained silent. We felt that something was wrong. There was a peculiar, constrained feeling taking hold of some of us. What is it? Why this perceptible absence of the Holy Spirit? The man's face looked troubled, the wife downcast.

As we returned homeward the secret came out. After consultation we called the interested parties together and for most of the following afternoon I reasoned with the critics and with the criticised out of the Scriptures, that at least in a voluntary meeting for prayer, where a few had a

desire to meet and pray together, there was everything in the Word in favor of sexless prayers and nothing against it.

Brothers and sisters, if you want to see a land in which woman has her "*allotted sphere*," come to Syria. If you wish to see the effect of excluding woman's voice and woman's work from the Church of Christ, come to the dead churches of the East. If you wish to see the ripened fruit of carrying out Pauline (?)—perish the perversion—instructions in regard to woman's subjection, come to this land of Islam's curse—this land destitute of asylums, destitute of orphanages, destitute of hospitals—a land of misery intolerable and of woe unutterable. Had our sister a right before God to voice her prayer for this blighted land? Listen: But a few hours after the birth of this woman who dared to pray before her brethren in the church, her father entered the hut that was her childhood's mountain, heathen home, and with ox-goad in his hand drove her mother out of the house and compelled her to help his donkey *drag the plow to stir the rock-strewn soil of the mountain side*. Was it wrong for me to maintain a woman's right to pray with her brethren in Christ?

After this afternoon of plain talking and of searching the Scriptures, there has been no more dissension among us. Our wives have prayed with us and we with them. We have felt the Spirit's presence and blessing.

The meetings continued until each house of the brethren had been visited. Then came the Week of Prayer, which was observed in the chapel. Since then we have met every Tuesday evening at four o'clock in some believer's home. These meetings are only for believers and such as choose

to join. The other two prayer-meetings each week have improved since the special meetings have been held. One noticeable change for the better in our eyes is that any brother who now engages in prayer removes his hat or *tarboosh*. Formerly the men prayed with covered heads. Our new brother from the Greek Church has learned to pray in these fellowship meetings. Praise the Lord with us for this new voice in prayer. Sometimes his words fail, and he simply says, "Amen." But God's ear is open to the feeblest cry. Blessed be our Intercessor! Pray for this Christian Endeavor Society—not enrolled by the "United Society," but we believe that it is enrolled on High.

J. BOGGS DODDS.

*Suadia, Syria.*

### OUR WORK.

It is probably true that in all of our congregations there are some who devote almost all that they pay to the schemes of the Church, to one or two of the causes represented in the appropriations made by Synod.

One will devote almost all that he pays to Foreign Missions; another favors the Southern Mission. Here is one who has nothing for any Mission except the Indian, while another is all alive for the Chinese, and lets the rest care for themselves. There are those who think we ought to leave all this work to the other churches and center all our forces on National Reform. Here and there we may find a brother who thinks that the only thing for us to do is to push Political Dissent.

It is interesting to listen to the various reasons on which men will base their action. One says, "I don't like the man

they have put at the head of that work, and I will not help support him." I have sometimes been a passenger on a train whose conductor I did not like; but the company did not carry me free because I did not like the conductor. Another excuse made is that the Church is moving too fast—is undertaking too much—and therefore the cause is not sustained. Could any Mission or reform work of the Church survive a year, if church members would act upon this principle? Some will say, "the Church at large sustains this cause, and I will devote my gifts to something else." Is not that doing the very thing for which, by implication, you blame others? Some claim that "the Church's appropriation is not wisely expended, and therefore they will not pay." If Synod acts in the name of the Head of the Church, might it not be as well for us to meet our part of the appropriation, and leave it with the Lord to expend the money as He shall see fit?

"But," it is urged, "we are a very small body, and we are alone in witnessing, in a practical way, for the royal claims of Jesus Christ. Therefore we ought to devote our entire force to evangelizing the nations." It is not possible for us to ask the proper solution of this problem in a better place than in the history of the early Christian Church. The one thing that characterized the labors of apostles and evangelists was the preaching of the whole truth. From the beginning the Church of our Lord Jesus Christ was a Missionary Church. The work was evangelistic, and operated upon the individuals. Witness the work done on the Day of Pentecost. It was also marked by Home Mission efforts. The laborers went from town to town, after the



example and command of the Master. It soon took on the character of Home and Foreign Mission work. The Church never seemed to reach out too far in those days. They did not feel as if that were possible. It was not possible. Those men read their commission, and interpreted it on the broadest and most liberal meaning of the words: "Go ye into all the world, and preach the Gospel to every creature." They understood the command in the most literal sense. And this is the command under which we go out upon our work. "All the world." We, as a Church, are responsible for the evangelizing of so much of this world as it is *possible* for us to reach. I say *possible*—we have never reached that point. We are scarcely in sight of it. We are abundantly able to support all the Missions already established, double the forces in most of the fields, and open new Missions in China and Africa. It is worthy of note that our work for the reformation of our own nation has advanced in exact ratio with the progress of our Mission work. As the latter has grown, the other has advanced. Every new Mission work that has been opened has added strength to the other work of the Church. Besides, *nations* that are under the cloud of heathenism need the Gospel as well as our nation. No land that is without the Gospel will be redeemed without the entire Gospel. Individuals may be saved, but we wish to save nations. "Heathen lands and kingly thrones must bow before Him."

And how shall we accomplish our Mission? Look out upon the fields, white to the harvest. Pray the Lord of the harvest that He will send forth laborers into the harvest. Then, in the very midst of our

prayers, let us reach down into the gold and silver, which are His, and make a highway for the King.

Cannot we get away from our pet schemes, and especially from our pet men, or men who are not pets? Cannot we rise to a higher plane, and reach that state of absolute trust in God that the Church had when they had all one purse? I am not advocating ecclesiastical communism, though that might not be as bad as ecclesiastical avariciousness. May we not hope that the day is coming when the weekly worship will be crowned with the weekly offering; and that the work of the Deacon will be made joyful by the fact that he can draw from a full treasury—from the same fund, a check for the whole of his congregation's obligation to each department of the Church's work? Let us have no pet schemes; but let the very stones and dust of Zion be dear to us.

Linton, Iowa. (REV.) T. P. ROBB.

#### CHRISTIANITY *v.* CONFUCIANISM.

Mr. Yang Pau-king was converted through the reading of some of Dr. John's tracts, and desired an interview with this missionary. At the interview the following dialogue took place: "Q. Have you been reading our books? A. Yes, I have read quite a number of them. Q. What do you think of their teaching respecting God, as compared with the teachings of the Sung dynasty philosophers? A. The difference is great. The philosophers of the Sung dynasty spoke of God as law. You speak of God as Being, spiritual and personal. Q. Which is right? A. You, of course. There can be no law without a lawgiver. What they call law is nothing but the order of the universe—the thought

of God as manifested in nature. But where a thought is, there a thinker must be.

*Q.* Will you please tell me what you think of Jesus as compared with Confucius?

*A.* The difference is immense. Confucius was a man; Jesus is God. *Q.* What about them as teachers?

*A.* The difference is great. Confucius had no *method* of salvation. He taught men certain principles, and exhorted men, but he had no *way* of saving men from sin. *Q.* Will you tell me what you conceive Jesus' method to be?

*A.* In Christianity there are two doctrines of which Confucius knows nothing: the doctrine of the Atonement and the doctrine of Regeneration. Jesus saves by atoning for the sins of men, and by changing the hearts of men."—*Missionary Herald*.

## TURKISH OPPRESSION OF NESTORIANS.

The Rev. Dr. John H. Shedd, of Orooniah, Persia, writes to the New York *Independent* concerning the terrible misrule and oppression of the Turks in districts occupied by Nestorian Christians. "Two of our missionaries," he says, "have returned from a three weeks' tour in the border districts under Turkish rule. The sad story of misery and oppression and privation they tell compels us to report that the Nestorian Christians are being stamped out of their ancestral homes. The people are tenacious, and cling to the fields and graveyards and stone churches of their fathers; but village after village is being uprooted by the cruel taxation and misrule of the Turk and the repeating rifle in the hands of the Koord. In the past the wild mountain eastward from the plains of Assyria was Christianized and held in the Christian name for many ages.

The many valleys eastward, now possessed by Koords, were once Christian, as attested by the ruins of churches in many places. The process of stamping out the Christians has been going on before our eyes in the last thirty years, especially in the districts of Zaboor and Shemisdeen."

## HOW MILLIONS DIE.

A few months ago the old King of Eboe died, and as is customary, traders from New Calabar went up to pay their respects to the new monarch. On their arrival the traders found the "Ju Ju" rites, performed on the death of the native king, still in progress, and about forty victims had been sacrificed. The old king was still lying in an open grave large enough to accommodate nine of the departed ruler's youngest wives, who had been murdered in the most cruel manner. Each of them had her ankles and wrists broken so that she could neither walk nor crawl. In this maimed condition, and suffering the most excruciating pain, the poor creatures were placed at the bottom of the grave, seven of them lying side by side. The king's body was then placed on them in a transverse direction.

Then the two remaining women were placed by his side. They were left without food or water to wait for death, which, it is said, did not come till after four or five days of intense suffering. In the meantime four men were stationed around the grave, armed with clubs, ready to knock backward any of the women who, despite their torture and their pain, might manage to crawl to the side of the pit. In other parts of the town other human sacrifices were taking place. Suspended from various trees were the bodies of several men.

They, too, were undergoing agonizing deaths, holes having, in most cases, been bored through their feet near their ankles. Through these holes ropes were drawn, and the men were tied to a high tree, head downward, and left to die. And one is tempted to ask, "Who is responsible for these terrible murders, if not Christians, who have failed to teach them better?"—*Presbyterian Review*.

### THE SOUL WINNER.

On passing the church in Glasgow that was built for Dr. A. Bonar, and where he was for many years the minister, my attention was drawn to three Hebrew words carved in the stone above the central door of the building. As I had never seen Hebrew writing above a church door before, save on a Jewish synagogue, I stood and tried to make out its meaning. The words, translated into English, are "He that is wise winneth souls." These words seemed to me to give importance to the value of the mainspring that lies coiled up within all the complicated machinery of the Church—the realized value of the human soul. I was so struck with the words that I went home and examined the whole verse (Prov. xi. 30) from which they had been taken. "The fruit of righteousness is as a tree of life, and he that is wise winneth souls."

The fruit of the righteous is here not the good which his conduct brings to him, as when it is said in Isaiah iii. 10, "Say ye to the righteous, it shall be well with him," but his activity itself proceeding from an inward impulse. This fruit is a tree of life. The meaning of the proverb is that the fruit of the righteous—*i. e.*, his external influence, is a tree of life for others, since

his words and actions exert a quickening, refreshing influence upon them. By this means righteousness and wisdom come together, because a winner of souls gains them not only for himself, but also for the service of wisdom and righteousness. And to win souls seems to be the chief fruit which the trees of righteousness bear in time. It is sweet and precious. It is pleasing to God, and profitable to men. It is an everlasting memorial. In monuments of marble we commemorate for a few years the deeds of the great; but a soul won through our means will itself be a monument of the fact forever.

And the reason why Dr. Bonar is held in such loving remembrance by so many grateful hearts is that he was so eminently honored by God in winning souls to Christ. In his biography we are told that it was the idea of the value of the soul that led him at first to become a minister, and there is evidence that every sermon he preached was more or less consciously shaped by its presence, as the whole round world, and every atom in it, are shaped and held in shape by the same laws. Indeed, without this power, preaching is almost sure to become either a struggle of ambition or a burden of routine; but with it, preaching is an ever-fresh delight. The power is the value of the human soul, felt by the preacher, and inspiring all his work.—*Rev. John R. Bruce*.

### WHAT THE GOSPEL CAN DO.

The following most interesting story vividly illustrates the wonderful change brought about by the Gospel in the character of the New Hebridean natives, who in their savage condition are inveterate thieves:



“Not long since a native convert of Tongoa—an island in the center of the group, which has, under the devoted labors of Rev. Oscar Michelson, become a Christian land—on a journey towards the coast, noticed something shining in the pathway, and, on approaching, found that it was a threepenny piece. He at once started for the missionary’s house and made known his find, assuring the ‘Missi’ that the money did not belong to him, and asking what he should do with it. He described with minute detail the spot where it was discovered, which happened to be a principal pathway along which most natives traveled. A tree stood near the spot, and the missionary suggested that the native on his return should cut a notch in this tree about level with a man’s eyes and in a conspicuous position, and then fix the coin in the center, so that any one passing might not fail to notice it. The man carefully followed this advice. Natives walk leisurely as a rule, and the spot was constantly passed, so that almost all, used as they are to notice everything, would be likely to go up and look at the coin. But not a hand was raised to remove it. The owner had not come! By and by, three months after the loss, the owner came past the spot, and, seeing the white notch, went up, as others had done, to discover its meaning, when lo, here was his threepenny piece. But neither did he remove it. Some one else may have lost a threepenny piece, thought he, so he went off to their unfailing friend, the missionary, with an inquiring face. ‘Well, what is it?’ ‘Missi, I came down to tell you that about three moons ago I lost a threepenny piece, and to-day as I passed along I saw one put in the notch of the tree, and I wonder if it

may be mine which some one has found and put there for me to see.’ The missionary inquired whereabouts he supposed he had lost his money, and the man described the position, which tallied exactly with the spot near which the coin was found. He was told to go and take the money, which must certainly be his, since no other claimant had come forward and no complaint of loss but his had been made.”—*Quarterly Jottings*.

#### A REMARKABLE TRANSFORMATION.

The Rev. Dr. W. Wyatt Gill sends from Sydney to an English paper an account of a visit lately made to Savage Island by a passenger in the trading steamer “Hau-rotu,” from New Zealand. The transforming power of Christianity was never witnessed in a more remarkable way than in the reclaiming and civilizing of the islanders. In the first visit of Captain Cook they were thought to be utterly degraded beyond possibility of amendment. Not only were the natives a terror to strangers, but each tribe or village considered all others deadly enemies, and a constant watch, especially at night, had to be kept to avoid a surprise. The missionaries have labored so successfully that now, by the grace of God, the island is nominally Christian, and a larger proportion are members of churches and true believers than in any nation of Christendom. The islanders subscribed liberally some time since toward the building of a Mission vessel at Sydney—the “Niue”—for service in New Guinea, and they are probably the most enthusiastic Christianized Polynesians the London Missionary Society’s ship “John Williams” visits in the course of her cruise.

Notwithstanding the great disadvantages under which the islanders are placed, they contributed last year \$3,499 to the support of religion. The island has no well-established government. It is independent, no foreign power having considered it worth looking after. The entire exports from the island amount to only \$25,000 annually. Of that sum copra yields about \$14,000, and the remainder is from the sale of fungus, arrowroot, hats and mats. The native population is 4,500, all Christianized, and divided among eleven villages, in each of which is a school, and in nine, a fine, large stone church as well as a school.

#### THE EMPRESS' BIRTHDAY GIFT.

An interesting incident of the past year in China was the presentation to the empress dowager on her birthday of an elegant copy of the New Testament, printed especially for the purpose at the Presbyterian Mission Press in Shantung. The gift was from the women of the Christian Church in China. A subscription fund for this purpose, amounting to over a thousand dollars, had been collected, almost exclusively from the Christian women of the empire.

The book is described as presenting a most attractive appearance, with its large type, wide margins, gilt border and edges, printed upon foreign paper, and beautifully bound in silver boards, embossed with bamboo and birds. On the left hand upper corner of the front cover are four large gold characters in the Chinese language, which may be translated, "The Book of the New Testament, Complete." In the center, engraved upon an oval plate of gold, are other Chinese characters which

signify that the book is the holy classic for the salvation of the world. The volume is inclosed in a large silver casket, upon which is a gold plate, with an inscription stating that it was presented to the empress by the women of the Christian Church in China.

This unique gift was forwarded to Peking in time to be presented upon the birthday. The Christian women of America will echo the wish that the book "may go from all our hearts to hers, winged with prayer and taking its blessed message of God's best gift."—*Exchange*.

#### A NOBLE CHRISTIAN.

Noble specimens of Chinese Christians are not rare, but it may be well to hear more of them since there is strangely so much skepticism in regard to the Chinese character. Dr. Griffith John, of Hankow, reports, in the August *Chronicle* of the London Society, the case of Mr. T'ang, who, when a heathen, was strictly moral and deeply religious. He did not enter the Buddhist priesthood because of his poverty, but he was a strict vegetarian, and when he first heard of a Christian preacher was greatly offended because he was told that vegetarianism had no saving merit. But he became a Christian in 1877, and during sixteen years he has seldom been absent from Sabbath service, though he lived five or six miles from the chapel at Hankow. Sabbath after Sabbath, in all kinds of weather, he and the band of men whom he had been the means of leading into the Christian faith, marched into Hankow, Bible and hymn book in hand. After a while he was made a deacon in the church and gave one hour a day to the work of assistant preacher. He could give no more time, since he must work for the support

of himself and mother the rest of the day. Last year the members of his family consulted together as to how he might be released from his cares, and they made arrangements so that Mr. T'ang could give his whole time to Christian work. This he now does gratuitously, to the great acceptance of the people.

### TRUE BRAVERY.

Between fifty and sixty years ago, three little boys were amusing themselves together in a wood-lodge one summer forenoon. Soon one of them looked grave and left off playing. "I have forgotten something," he said. "I forgot to say my prayers this morning; you must wait for me." He went quietly into a corner of the place they were in, and knelt down, and reverently repeated his morning prayer. Then he returned to the others, and was soon merrily engaged in play again. This brave boy grew up to be a man. He was the gallant Captain Hammond, who nobly served Queen and country till he fell headlong leading on his men to the attack on the Redan at the siege of Sebastopol. He was a faithful soldier to his earthly sovereign,

but better still a good soldier of Jesus Christ, never ashamed of His service, ever ready to fight His battle.

### A GOOD CONFESSION.

When Bengalese peasants are received into the Christian Church, the missionary usually asks them some simple questions about their faith. This examination by the European missionary often seems rather dreadful to these poor, simple peasants. One man, who was specially shy, was afraid he should not be able to pass. "Sahib," he exclaimed, when his turn came, "do not examine me, I cannot answer any questions." "What must I do then?" asked the missionary, who saw the man's distress. "Let me pray, Sahib," said the man, "I believe I can do that." They all knelt down, and this man who had been so embarrassed before his fellow-men, spoke so freely out of his heart to his Maker, he prayed so earnestly and piously, and with such a thorough understanding of the Gospel, that he needed no further examination. He had passed with honor, and was received into the Christian Church.—*Evangelisches Missions-Magazin*.

## EDITORIAL NOTES.

—The HERALD OF MISSION NEWS will be glad to have all its readers who are in arrears for 1894, pay the subscription for that year, and renew for 1895. Many have done so since their attention was called to their indebtedness, and have thus demonstrated their Christian integrity.

—The June number of the HERALD OF MISSION NEWS will not be issued till about two weeks after the meeting of Synod, that all the reports and deliverances bearing on missionary work may be in the hands of its readers as soon as possible.



—Since our last issue we have received the following contributions to the salary of Pastors' Missionary for a second year:

Rev. W. J. Coleman.....\$20 00  
Allegheny, Pa.

Rev. H. H. George, D.D..... 25 00  
E. E. Pittsburgh, Pa.

The brethren who subscribed to this fund will please compare the Treasurer's voucher on page 120 with the individual acknowledgments regularly reported in these columns since last December, and see whether we have made any mistakes, as there may be some to whom we have failed to give credit. The total amount paid over to the Treasurer, including five dollars received too late to be forwarded to him with the first payment, is only \$515, or \$179 less than was given last year. Pastors ought to be able to say to those under their oversight: "Those things which ye have both learned, and received, and heard, and *seen in me*, do, and the God of peace shall be with you." We confidently believe, however, that all who are, for some justifiable reason, in arrears, will implement their engagements before the meeting of Synod.

—We have also received the following contribution towards the salary of the Elders' Missionary for a second year:

Mr. R. D. Scott.....\$3 65  
Venice, Pa.

" L. M. Samson..... 5 00  
Wyman, Ia.

A few of the elders who pledged an extra penny a day are yet to be heard from, and many others should hasten to add their names to this Roll.

—The following contributions have been received towards the salary of the Young Women's Missionary for a third year:

Mrs. W. R. Marvin .....\$3 65  
Kansas City, Mo.

Mrs. C. M. Wilson ..... 3 65  
Olathe, Kan.

Miss Lizzie Huey..... 3 65  
Olathe, Kan.

—In case money intended for either of these funds is not promptly acknowledged, or incorrectly reported in these columns, word should be sent immediately to the office of the **HERALD OF MISSION NEWS**.

—About the middle of April, the Sabbath school connected with the Newcastle congregation sent us, for repairs on the Suadia buildings, nine dollars and eight cents, which have been forwarded to the Treasurer.

—We are pleased to learn from a Washington, D. C., despatch that the United States flagship "San Francisco" reached Mersine, Asia Minor, April 23, in obedience to orders requiring her to touch at various ports for the protection of American missionaries.

—We are very glad to let our readers see what Rev. N. R. Johnston has to say in the following communication. The substance of the letter from our senior missionary, which Mr. Johnston has had published in the Oakland *Evening Inquirer*, and of which he has kindly sent us a copy, has repeatedly appeared, in one form or another, in our columns, except certain points that we believe it would be neither prudent nor for the comfort of our missionaries to publish in a magazine that is almost certain to fall every month under the eye and censorship of the Turkish authorities:

*Editor HERALD OF MISSION NEWS:*

I have received a long letter from Dr.

Metheny, of the Mersine Mission, so full of events showing the unbearable oppressions of the Turkish Government towards American missionaries and schools that I have had it published in the *Oakland Evening Inquirer* that the public may see how neglectful the United States Government is of the rights of its own citizens. I herewith send you a copy. Though I have no doubt you are well informed on the subject, perhaps there may be some things in the letter that you or the Church may not know, but should. Dr. Metheny did not authorize me to publish it, but I am sure he will not object; and it contains so much that shows the hardships to which our beloved missionaries are exposed. Among the paragraphs of the two last pages, which I did not give to the *Inquirer*, occurs the following: "But we rely on the Divine promise, Lo, I am with you, in the commission He gives us, in the word we preach, the ordinances we administer, in His providences administered by the Holy Spirit under Christ's Headship. Is not that enough? No diplomacy can avert the battle of Armageddon. His kingdom will *most surely* come, and come *soon*."

Farther on in his letter Dr. Metheny says: "I am distressed that the China Mission still hangs fire." He is not the only one who is distressed at this. The Chinese Christians here and in China are disappointed and sad. And to some of us it seems both strange and discouraging that that long-hoped-for work is delayed so long. In reply to a letter written to Lee To, now in Canton City, and to whom I had previously written about the expectation that our Covenanter missionaries would be in the field after a little while, under the date of January 25 he writes:

"There is plenty of work to do everywhere, and do need more workers. I hope the Mission in Oakland will have good helpers soon and that the Mission will prosper as before. I am very glad to hear that your Board of Missions will send out two missionaries in June. I hope they will come to Canton City first and live here while learning the language, which will be the first work they must do. I will be very glad to help them in any way that I can. I hope you will write and tell me more about them and their plans."

Would that we had multitudes all over the Church like Dr. Metheny and like Lee To.

Yours in the Gospel,

N. R. J.

—Dr. J. M. Balph, the beloved physician of Latakia, will probably leave Syria about the 15th of May, to spend a few months in this country. He needs a rest, and wishes also to see the children from whom he has been so long separated, as well as to bring to the attention of the churches certain matters in which he is specially interested in his own department of missionary work. Dr. Balph will be accompanied, on his return, with Miss Willia A. Dodds, who, though she has faithfully attended to all duties during the past year, is not really able, owing to impaired health, to endure the wear and tear connected with missionary work in Syria.

—Dr. John Paton and his daughter, Miss Minnie, expected to sail from Sydney April 1, to spend six months or more in the New Hebrides. This devoted missionary has had a great longing to be among his Islanders, and will remain most of the time on Aniwa, where he was honored to do so great a work for our Divine Master.

His many friends in this country will follow him and the missionaries who accompany him with fervent prayers.

—No paper comes to the office of the *HERALD OF MISSION NEWS* that is more welcome than the *Christian Statesman*. We read it every week with increasing interest and profit. The contributed articles are worthy of preservation, but specially acceptable to us are its wise and timely editorials on current events. The *Christian Statesman*, which is now owned by Rev. D. McAllister, D. D., LL. D., and under his responsible management, deserves wide circulation, and certainly should have a place in every Covenanter Home. The young people in our churches need the wholesome instruction that is supplied every week in the Christian Endeavor Department. An admirable series of articles on "The Theory and Practice of Christian Politics" has been running in its columns for several months. These papers appear under the

signature of the editor, who has made the subject a study for years, and no one can read them without being more fully instructed in the true principles and duties of good citizenship, a present truth that is much talked about but very imperfectly understood.

—We gladly place on our exchange-list "World-wide Missions," published by authority of the Board of Missions of the Methodist Episcopal Church, and edited by Secretaries C. C. McCabe, D. D., and A. B. Leonard, D. D. Terms, 25 cents a year, in advance. All correspondence should be addressed to the Mission Rooms, 150 Fifth avenue, New York.

We have also received in exchange the "Medical Mission Herald," a monthly magazine devoted to the art of healing and the greater cause of Christian Missions. All communications should be addressed to Editor S. D. Ebersole, M. D., 2340 Indiana avenue, Chicago, Ill.

*New York, April 24th, 1895.*

*Received, through the Herald of Mission News the sum of Five Hundred and Fifteen dollars, being the contributions of the Ministers of the Reformed Presbyterian Church, towards the salary of the Pastors Missionary, Rev. J. Boggs Dodds.*

*\$515.00.*

*Walter D. Miller,*

*Treasurer.*



The **HERALD OF MISSION NEWS** will be glad to receive orders for the **Missionary Picture** that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only **Four Dollars**.

Copies of this picture can also be obtained from **Rev. J. W. Sproull, D.D.**, Allegheny City, Pa., to whom the **HERALD OF MISSION NEWS** is deeply indebted for his kindness in this matter.

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## THE YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.

**INTERDENOMINATIONAL.**

**ORGANIZED 1894.**

Secretary and Treasurer, **S. H. WILLARD**, 14 East 125th Street, N. Y. City.

General Superintendent, **F. F. WEST**, 41 South Sixth Street, Brooklyn, N. Y.

The Young People's Foreign Missionary Society was organized under a deep conviction that the souls of the heathen are lost without Christ, and that "the voice of their blood is crying unto GOD from the ground." Its object is to preach the Gospel in the **SOUDAN** and **ADJACENT TERRITORIES** in obedience to our **LORD'S** commands; there are in this region 150,000,000 souls who have never even heard of the name of **JESUS**.

It is interdenominational, evangelical and inexpensive; \$300 a year will support a missionary; anyone who deposits \$1 a day into this work can have their own Missionary on the field; they will become **Missionaries-at-Home**. In looking for means to prosecute its work, the Society will depend entirely upon the faithfulness and promises of **GOD**, through the **voluntary and spontaneous** gifts of His people, as He may dispose them to contribute; no collections are taken up and no personal solicitations for money are authorized.

Donations are acknowledged by a numbered receipt; also in the "**Y. P. F. M. Journal**," opposite the number instead of the name. The "**Y. P. F. M. Journal**" is an 8-paged, illustrated, monthly publication, devoted exclusively to the missionary cause. Price, 25c. a year.

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